

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE
NORTH-WESTERN PROVINCES AND OUDH,
CENTRAL PROVINCES AND RAJPUTANA,

Received up to 8th August 1893.

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LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Name of publisher.	Date of paper.		Date of receipt.		Circulation.
	URDU.			1893.		1893.		
	<i>Monthly.</i>							
1	Ārya Pattra ...	Bareilly ...	Sitā Rām ...	For	July ...	3rd	Aug. ...	400 copies.
2	Ittihād ...	Lucknow ...	Hasan Shāh ...	For	April, May & June	8th	" ...	250 "
3	Khiyālāt-i-Hamidi ...	Sambhal (Moradabad).	Hamid-ul-din ...	For	June ...	2nd	" ...	270 "
4	Safir-i-Kashmir ...	Moradabad ...	Avatār Krishna ...	For	March & April...	"	" ...	425 "
	<i>Bi-monthly.</i>							
5	Akhtar-i-Hind ...	Amroha (Moradabad).	Mājid Hussain ...	5th	Aug ...	8th	Aug. ...	128 copies.
6	Hālat-i-Hind ...	Allahabad ...	Babu Khān ...	31st	July ...	2nd	" ...	1,000 "
7	Jubilee Paper ...	Lucknow ...	Yāqub Khān ...	1st	Aug. ...	4th	" ...	300 "
8	Kanauj Punch ...	Kanauj (Farukhabad).	Bhaggū Khān ...	"	" ...	2nd	" ...	200 "
	<i>Tri-monthly.</i>							
9	Akhhār-i-Imāmiya ...	Lucknow ...	Ābid Ali ...	10th	July ...	2nd	Aug. ...	375 copies.
10	Hāmid-ul-Akhhār ...	Moradabad ...	Ilāhi Bakhsh ...	31st	" ...	"	" ...	225 "
11	Mufid-i-Km ...	Agra ...	Qādir Ali ...	1st	Aug. ...	4th	" ...	100 "
	<i>Weekly.</i>							
12	Agra Akhhār ...	Agra ...	Tajammul Hussain ...	7th	Aug ...	8th	Aug. ...	230 copies.
13	Agra Punch ...	Do. ...	Ābid-ul-din Beg ...	1st	" ...	2nd	" ...	185 "

No.	Name.	Locality.	Name of publisher.	Date of paper.		Date of receipt.		Circulation.
URDU—(continued).								
Weekly—(continued).				1893.		1893.		
14	Akhbār-i-Ālam ...	Meerut ...	Muqarrab Husain Khān...	2nd	Aug. ...	4th	Aug. ...	65 copies.
15	Akhbār-i-Islām ...	Agra ...	Abdul Majid Khān...	8th	" ...	8th	" ...	526 "
16	Alwaqt ...	Gorakhpur ...	Muhammad Sā'id ...	2nd	" ...	5th	" ...	660 "
17	Anis-i-Hind ...	Meerut ...	Kishun Sarup ...	5th	" ...	"	" ...	625 "
18	Anjuman-i-Hind ...	Lucknow ...	Bishun Lal ...	29th July & 5th Aug.		2nd & 8th	" ...	128 "
19	Azād... ..	Ditto ...	Ahmad Ali ...	4th	Aug. ...	5th	" ...	200 "
20	Cawnpore Gazette ...	Cawnpore ...	Harnām Singh ...	1st	" ...	4th	" ...	450 "
21	Colonel ...	Moradabad ...	Banwari Lal ...	"	" ...	5th	" ...	400 "
22	Dabdaba-i-Qaisari ...	Bareilly ...	Thakur Prasād ...	29th July & 5th Aug		2nd & 7th	" ...	250 "
23	Dabdaba-i-Sikandari ...	Rampur ...	Muhammad Husain ...	31st	July ...	2nd	" ...	446 "
24	Fitnah ...	Gorakhpur ...	Nizām Ahmad ...	1st	Aug. ...	5th	" ...	500 "
25	Gorakhpur ...	Ditto ...	Ahmad Abdul Karīm Khān.	2nd	" ...	7th	"
26	Hindustāni ...	Lucknow ...	Gangā Prasād Varmā	"	" ...	5th	" ...	300 copies.
27	Kārnāmāh ...	Ditto ...	Muhammad Yāqūb...	"	" ...	4th	" ...	275 "
28	Kāyasth Conference Gazette...	Ditto ...	Dipnarāyan Varma...	4th	" ...	5th	"
29	Matla-i-Nūr ...	Cawnpore ...	Gauri Shankar ...	29th July & 5th Aug.		2nd & 8th	" ...	45 copies.
30	Manuj-i-Narbadda ...	Hoshangabad ...	Abdul Karim ...	1st	Aug. ...	7th	" ...	200 "
31	Naiyar-i-Āzam ...	Moradabad ...	Amjad Ali ...	24th	July ...	2nd	" ...	300 "
32	Nasim-i-Hind ...	Fatehpur ...	Alah Bakhsh ...	15th & 23rd		3rd	" ...	117 "
33	Nāsir-i-Hind ...	Agra ...	Muhammad Ali ...	1st	Aug. ...	4th	" ...	40 "
34	Nizām-ul-Mulk ...	Moradabad ...	Fahim-ul-din ...	31st	July ...	2nd	" ...	250 "
35	Nūr-ul-Anwār ...	Cawnpore ...	Abdul Hamid ...	29th	" ...	6th	" ...	163 "
36	Police News ...	Meerut ...	Habib Ahmad ...	1st	Aug. ...	2nd	" ...	500 "
37	Ras-ul-Akhbār ...	Benares ...	Ghulam Husain ...	31st	July ...	3rd	" ...	360 "
38	Rahbar ...	Moradabad ...	Pratāp Krishna ...	"	" ...	2nd	" ...	375 "
39	Riās-ul-Akhbār ...	Gorakhpur ...	Nizām Ahmad ...	1st	Aug. ...	5th	" ...	350 "
40	Tohfa-i-Hind ...	Bijnor ...	Jairāj Singh ...	27th	July ...	3rd	" ...	410 "
41	Tohfa-i-Qādiri ...	Ballia ...	Abdul Qādir ...	23rd & 30th		4th	" ...	128 "
42	Tātī-i-Hind ...	Meerut ...	Sajjād Husain ...	31st	" ...	"	" ...	570 "
43	Urdu Akhbār ...	Moradabad ...	Abdul Aziz ...	29th	" ...	2nd	" ...	125 "
Daily.								
44	Oudh Akhbār ...	Lucknow ...	Sheo Prasād ...	2nd to 8th Aug. ...		2nd to 8th Aug. ...		503 copies (including 92 copies taken by Government).
URDU-ENGLISH.								
Bi-weekly.								
45	Aligarh Institute Gazette ...	Aligarh ...	Mumtāz-ul-din ...	1st & 4th	Aug. ...	4th & 6th	Aug. ...	441 copies (including 281 copies taken by Government).
HINDI.								
Monthly.								
46	Bhārat Sudashā Pravartak ...	Farrukhabad ...	Nārāyan Dās ...	For	July ...	6th	Aug. ...	350 copies.
47	Godharm Prakāsh ...	Ditto ...	Mohan Lal ...	"	" ...	3rd	" ...	440 "
48	Rām Patākā ...	Allahabad ...	Dewaki Nandan ...	For	Aug. ...	2nd	" "	200 "
Weekly.								
49	Almora Akhbār ...	Almora ...	Sadā Nand ...	31st	July ...	3rd	Aug. ...	104 copies.
50	Bhārat Jīwan ...	Benares ...	Rām Krishna Varmā	"	" ...	2nd	" ...	1,500 "
51	Gosewak ...	Do. ...	Jagat Nārāyan ...	3rd	Aug. ...	6th	" ...	250 "
52	Khichri Samāchār ...	Mirzapur ...	Madho Prasād ...	29th	July ...	7th	" ...	300 "
53	Nāgri Nīrad ...	Ditto ...	Kashi Prasād ...	3rd	Aug. ...	"	" ...	400 "
54	Prayāg Samāchār ...	Allahabad ...	Jagan Nāth ...	"	" ...	6th	" ...	500 "
55	Sajjan Kīrti Sudhākar ...	Udaipur ...	Āshyāchālak Dān ...	31st	July ...	4th	" ...	65 "
Daily.								
56	Hindustān ...	Kālakankar (Partāgarh).	Devi Dayāl Shukla...	1st to 6th Aug. ...		2nd to 7th Aug. ...		500 copies.
HINDI-URDU.								
Monthly.								
57	Ārya Darpan ...	Shāhjahānpur...	Bakhtāwar Singh ...	For	July ...	2nd	" ...	450 copies.
58	Mashar-ul-Zirāat ...	Meerut ...	Muqarrab Husain Khān.	"	" ...	"	" ...	60 "
Weekly.								
59	Kāshi Pattrika ...	Benares ...	Lakshmi Shankar Miara, M.A.	4th	Aug. ...	7th	Aug. ...	450 copies (including 343 copies taken by Government).

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				1893.	1893.	
	HINDI-URDU—(continued).					
	<i>Bi-weekly.</i>					
60	Jaipur Gazette ...	Jaipur ...	Mahávir Prasad ...	26th & 29th July ...	3rd & 7th Aug. ...	100 copies.
	MARATHI.					
	<i>Weekly.</i>					
61	Subodh Sindhu ...	Khandwa ...	Lakshman Anant Prayági.	2nd Aug. ...	5th Aug. ...	350 copies.
	MARATHI-ENGLISH.					
	<i>Weekly.</i>					
62	Nyáya Sudhá ...	Nágpur ...	Sadā Shiva Rám Chandra Patwardhan.	31st July ...	3rd Aug. ...	375 copies.
	GORKHA.					
	<i>Weekly.</i>					
63	Bhārat Jīwan ...	Benares ...	Rám Krishna Varma	4th Aug. ...	6th Aug. ...	500 copies.

I.—POLITICAL AND FOREIGN.

RAFI-UL-AKHBAR.
July 31st, 1893.

Expulsion of Maulvi Mushtaq Husain
and others from Hyderabad.

1. The *Rafi-ul-Akhbar* (Benares), of the 31st July, expresses regret that the political horizon of Hyderabad is getting darker and darker every day. Some time ago Maulvi Mushtaq Husain, Mehdi Hasan, and Iqbal Ali were expelled, and lately Nawab Mehdi Ali Khan's services have also been dispensed with. The reputation which the Hyderabad Government enjoyed for good administration was due in a great measure to the efforts of these very men. How did all of them suddenly turn out to be enemies to the State, as they have been represented to be?

NAGRI NIRAD.
August 3rd, 1893.

Muharram riots in Patan, Junagarh
State.

2. The *Nagri Nirad* (Mirzapur), of the 3rd August, complains that the Musalmans of Patan in the Junagarh State committed serious riots, outraging Hindu temples and killing many Hindus in a most cruel manner.

II.—ADMINISTRATION.

HINDUSTANI.
August 2nd, 1893.

Azamgarh riots.

3. The *Hindustani* (Lucknow), of the 2nd August, states that the editor accompanied by Pandit Bishan Narayan Dar, Barrister-at-Law, lately paid a visit to Azamgarh to obtain correct information regarding the Id riots, as the accounts sent him by his Hindu and Musalman friends at Azamgarh varied. The editor publishes the result of his inquiry for the information of Government and the public. The Hindus form the bulk of the population in the district, and if kine were killed on the day of the Id, this was done only in those villages which are chiefly inhabited by Musalmans, with the greatest secrecy. Last year a dispute arose at the headquarters of the district in connection with the slaughter of a cow, and the matter was referred to the criminal courts, whose decision created dissatisfaction in some measure. Unfortunately for the people Mr. Trethewy, the permanent Collector, went on leave before the late Id, and Mr. Dupernex, a young and inexperienced Civilian, twenty-three years old, was appointed to officiate for him. It was a mistake to place such a raw youth in charge of a large district like Azamgarh, especially at a time when according to Mr. Dupernex himself, an outbreak was apprehended. The Hindus regarded him as their enemy. In May he received secret information that disturbances were sure to occur on the day of the Id. He ought to have found out where riots were apprehended and to have taken necessary precautions to prevent them. But he issued a general order calling upon officials in charge of police stations throughout the district to submit lists of places where kine were usually killed. No such lists are kept at the police stations, and therefore the police asked the Muhammadan cultivators, weavers, &c., in villages to prepare and supply them. As a general idea prevailed that the Magistrate was opposed to the Hindus, almost every Musalman declared that he usually sacrificed a cow. The police prepared the lists and forwarded them to the Magistrate, who sent for the Hindu members of the District Board and the Hindu landholders and told them where kine would be sacrificed in their respective villages and asked them to sign agreements to the effect that they would not interfere. Among them was one Rajan Pandit who said that he would prefer death to signing such an agreement. He was at once required to execute a bond to keep the peace. Seeing how he was dealt with, the other Hindus quietly signed the agreements without raising any objections. It must be said to the credit of the higher classes of Musalmans, especially the residents of Muhammadabad and Miran-ki-Sarai, that they declined to kill kine. Mr. Dupernex did not know that even the word cow-killing was very offensive to the Hindus. He foolishly had it proclaimed by beat of tom-tom throughout the Azamgarh city that the Musalmans were at perfect liberty to perform sacrifices between 9 and 12 A.M., and even ordered Hindu Magistrates and police officials to go over the town with a view to expedite the sacrifices. It is needless to say that such a proclamation only served to fan the flame. The Muhammadan weaver and the Hindu cowherd, being under the impression that a man who falls in the cause of religion goes straight to Heaven, could not be expected to restrain their passion. The Musalmans resolved to kill kine and the Hindus to rescue them at any risk. Both sections of the community were prepared

for a fight, as is evident from the large numbers of men engaged on both sides. The *Pioneer* and other Anglo-Indian newspapers are not justified in laying the entire blame on the people. Being dissatisfied with Mr. Dupernex's orders, the Hindus appealed to Mr. Ferrar, the Commissioner of Gorakhpur, who dismissed them with the remark that they might shut their eyes if they did not like to see kine slaughtered. A telegram was sent to the Lieutenant-Governor, but no reply was given. Mr. Dupernex, who excited the religious feelings of the two communities by his foolish orders, is chiefly responsible for the terrible misfortune which has befallen the district, and deserves to be more severely dealt with than the rioters. Mau, which is situated at the distance of 25 miles from Azamgarh, was the principal scene of disturbances. It has been alleged that no kine have been slaughtered at Mau since the time of Akbar. According to popular rumour there were one hundred thousand Hindus present at the time of the riot, but the officers think that the crowd was about half that number. The Muhammadans numbered five thousands. The Hindus carried sticks, while the Musalmáns were armed with guns and swords. The question is, where did the latter get those arms? The Hindus asked the Musalmáns to refrain from the slaughter of kine as usual and to maintain their friendship with them: The Musalmáns were willing to accede to their wishes, while a Maulvi endeavoured to incite them to fight by declaring that any man who would perish on that occasion would be readily received into Paradise. The police were ordered to fire with blank cartridges with a view to frighten the people, but one constable used ball cartridge and four Hindus were shot. This enraged the Hindus, who thought that the shot had been fired by some Musalmán. The District Superintendent of Police tried to pacify them in vain, and a free fight ensued. According to the official account about a dozen men were killed, but people think that the loss has been understated to minimize matters and that more than 200 men were killed on both sides. At Goudih (Gauri Diti), which is 5 miles from Azamgarh, about 1,000 Hindus assembled and called upon the Musalmáns, who numbered 400 or 500, to sign an agreement not to sacrifice kine. The agreement was signed; but Mr. Brunyate, a young civilian, soon appeared on the scene, and being told by the Musalmáns that they had reluctantly signed the agreement he asked them to kill kine without fear. He ought to have kept quiet at the time, but might have brought the Hindus to justice subsequently. The result of his foolish interference was that kine were killed by Musalmáns, and that an affray occurred, some men on both sides being wounded. Sunaura, another village situated close to Azamgarh, was the scene of a riot which resulted in eleven Hindus and some Musalmáns being hurt. There was a disturbance at Karimuddinpur, and several men had their heads broken. At Kopaganj some bad characters plundered the houses of some Hindus and Musalmáns, assaulting and robbing some women who lie in the hospital at Azamgarh in a precarious state. Mr. Trethewy, Mr. Dupernex, the hero of the riots, Mr. Brunyate, and another Civilian who has been sent from Gorakhpur, are trying the accused. The Hindu Pleaders are frightened and do not come forward to defend the accused. The Editor, who had occasion to inspect the records of a dozen cases, was struck with the circumstance that, although the prisoners were defended by Mukhtárs, the examination-in-chief of a witness extended over ten pages, but his cross-examination did not occupy more than ten lines. Wholesale arrests are being made by the police and chaukidárs with the help of Musalmán and Hindu informers who are forthcoming in any numbers. Some idea of the objectionable manner in which arrests are made may be gathered from the circumstance that 163 inhabitants of a village were arrested; but although they were tried summarily, not more than 16 could be convicted, the convictions being made on very weak evidence. Many mahájans (money lenders) have been arrested on false reports by their debtors, and other men are bringing their enemies into trouble. Wicked people are availing themselves of the opportunity to levy blackmail from respectable persons. It is believed that some Muhammadan weavers of Mau and corrupt police constables prepared a long list containing the names of landholders, mahájans, and cultivators, accusing them of rioting and threatening to get them arrested. Many of them got their names removed from the list by the payment of blackmail. The accused are being severely dealt with by the Magistrates; 16 men have been sentenced to 3 months' imprisonment and two Chhatris have been whipped. Thakur Jagdeo Singh and Thakur Sham Singh who are respectable and educated men and whose only fault is that they had

connection with the Cow Protection Society, are accused of having issued letters to Hindus in the neighbouring districts instigating them to interfere with the slaughter of kine and of having been the ringleaders of the rioters. They are rotting in prison, and there is no knowing when they will be committed by the Magistrate to the sessions for trial. The immediate transfer of Hindu tahsildárs and police officials from the Azamgarh district has led the Hindus to think that the authorities are bent on persecuting them. Government has committed a serious mistake in retaining Mr. Dupernex, who is chiefly responsible for the riots, at Azamgarh and allowing him to try the accused. His removal from Azamgarh is urgently required. The *Hindustáni* has no sympathy with the Hindu and Muhammadan culprits and desires to see them adequately punished, but they should not be dealt with in a vindictive spirit. Moreover, Government should teach those officers a lesson who foolishly brought about the disturbances by wounding the religious feelings of the people.

ALIGARH INSTITUTE
GAZETTE.
August 4th, 1893.

4. The *Aligarh Institute Gazette*, of the 4th August, on the authority of a correspondent, publishes a list of 41 villages in the Azamgarh district, where religious riots occurred, stating whether the riot was serious or slight and giving the approximate number of rioters at each village.

List of places where riots occurred in Azamgarh.

TOHFA-I-KADIRI.
July 23rd, 1893.

5. The *Tohfa-i-Kadiri* (Ballia), of the 23rd July, praises the District Superintendent of Police in Ballia for his indefatigable exertions in suppressing riots and discovering and arresting the offenders, and observes that Mr. Bird, the new District Magistrate, has already restored order, crushing out all spirit of opposition among rebellious people. Parmeshwar Singh, who is the principal leader of the Cow Protection Society in the district and is reported to have instigated the late Id riots, has been arrested on the charge of criminal intimidation. He threatened to kill a Hindu oilman and to burn his house if the latter supplied oil to Musalmáns for purposes of illumination during the Muharram. Several Hindu mukhtárs filed mukhtárnámas on behalf of the accused without consulting him. When Lála Dharm Narain, one of them, cross-examined the witnesses, the accused said that he never appointed them his mukhtárs, and they accordingly withdrew from Court. Notice should be taken of their unprofessional conduct. The Hindus prevented *Kahárs* from carrying *tázias* on the night of the 9th day of the Muharram and Hindu traders from establishing sweetmeat shops at the burial ground on the last day, as usual; but Musalmáns were able to make their own arrangements.

Religious disputes in Ballia.

DABDABA-I-QAISARI.
August 5th, 1893.

6. The *Dabdaba-i-Qaisari* (Bareilly), of the 5th August, states that in the time of the old Muhammadan Kings the Hindus and Musalmáns sympathized with each other and that the latter sacrificed kine with the greatest secrecy. If the two communities respected each other's feelings now as they did then, religious disputes which expose them to great hardships would be avoided.

Religious disputes.

ANJUMAN-I-HIND.
August 5th, 1893.

7. The *Anjuman-i-Hind* (Lucknow), of the 5th August, advises Hindus to bring friendly pressure to bear upon the Musalmáns to procure the discontinuance of the slaughter of kine on the day of Id.

The same.

SUBODH SINDHU.
August 2nd, 1893.

8. The *Subodh Sindhu* (Khandwa), of the 2nd August, refers to the Azamgarh riots and observes that religious disputes are getting more and more frequent and are sometimes attended with a great deal of bloodshed. Government should make some rules in the matter of cow-killing; otherwise these riots may some day lead to serious consequences.

The same.

RAHBAR.
July 31st, 1893.

9. A correspondent of the *Rahbar* (Moradabad), of the 31st July, says that the *Pioneer* attributes the late Id riots in Azamgarh to the proceedings of the Cow Protection Society, and states that during the two months preceding the Id the

The same.

agents of the Society were very active in advising the Hindus not to allow any kine to fall into the hands of the Musalmáns. There is no doubt that cow-killing disputes have increased since the establishment of cow protection societies, and the Musalmáns have been killing more kine through spite. If the societies endeavour to prevent the sale of kine to Musalmáns, they really commit a serious mistake. When a similar society was established at Muzaffarnagar, Rai Nihal Chand, who is a very shrewd man, called it Gobardhan Sabha, i.e., a society to encourage the breed of the bovine species. The object of the society is to breed cattle and supply them at moderate prices to cultivators. It has already got two hundred kine and a large number of young calves. The Director of Land Records and Agriculture has lately given the society a good bull, and the society is sure to prove a blessing to the peasantry. As long as Europeans eat beef, cow protection is simply out of the question. The slaughter of a few more or a few less kine on the day of Id cannot make much difference. If the Hindus desire that the Musalmáns should refrain from cow-killing, they should exercise friendly pressure. The wholesale slaughter of kine for food has doubtless led to a great scarcity of cattle, and consequently the poorer cultivators cannot get a sufficient number of cattle for agricultural purposes. When cattle grew scarce, the Muhammadan kings prohibited their slaughter for some years, as was done by Akbar, Jahangir, and even by Aurangzeb. India being a hot country, the use of beef is not necessary for European troops and the slaughter of kine on the day of Id is not compulsory according to the Muhammadan religion; while the prosperity of this agricultural country chiefly depends on the abundance of cattle. If both Hindus and Musalmáns submit memorials to Government in favour of the preservation of the bovine species the matter is sure to be taken into consideration. If religious disputes continue to increase, Government may be obliged to suppress all cow protection societies. The District Officers, too, are not generally free from blame; and the writer is afraid that some Magistrates, being under the misapprehension that ill-feeling between Hindus and Musalmáns is a source of strength to British rule, instigate religious disputes. The late Collector of Bareilly permitted the slaughter of kine at five places, but his successor increased the number to 25 or 30. Why was such a large increase made at once? The decision of Mr. Justice Mahmood in the Benares cow-killing case was another cause of exciting religious feeling in the minds of Hindus. It is the duty of the leaders of native public opinion to give their earnest attention to the unfortunate subject of cow-killing and come to an amicable settlement; otherwise religious quarrels will ruin the country and enable Anglo-Indians to keep Government from granting any new privileges to the people. On the occasion of his visit to Ballia and Azamgarh Sir Charles Crosthwaite should find out the causes of the disturbances and inquire into the unwise proceedings of the Magistrate of Azamgarh. The mere appointment of penal police at the expense of one section of the community cannot much improve matters. His Honor cannot too strongly impress upon District Officers the necessity for proceeding with great caution in religious matters.

10. The *Hindustán* (Kálakankar), of the 2nd August, refers to the public meeting held at Allahabad on the 29th July under the presidency of the Hon'ble Rája Rámpal Singh in support of Mr. Paul's resolution.

HINDUSTÁN.
August 2nd, 1893.

Public meeting at Allahabad in support of Mr. Paul's resolution.

11. The *Bhárat Jiwan* (Benares), of the 31st July, adverting to the contribution of one and a half lakhs of rupees a year for 20 years from the Indian Treasury towards the cost of laying telegraphic wires in Zanzibar and Mauritius, condemns the charge as a most unjustifiable one. When the condition of the Indian Treasury is so very unsatisfactory and the taxpayers are groaning under their heavy burdens, it is highly objectionable to burden the Indian Treasury with such expenses.

BHÁRAT JIWAN.
July 31st, 1893.

Contribution of one and a half lakhs of rupees a year from the Indian Treasury towards the cost of telegraphs in Zanzibar and Mauritius.

12. The *Colonel* (Moradabad), of the 1st August, refers to the celebration of the Muharram at Moradabad and publishes an Urdu poem, in the form of *Marsia* or dirge of Hasan and Husain recited at the Muharram, in which the writer complains that grain is exported in large quantities

COLONEL.
August 1st, 1893.

Scarcity of grain.

to England, the children of the soil being allowed to die of starvation owing to the scarcity of grain. The grain dealers aggravate the miseries of the poorer classes by raising prices from selfish motives and using short weights.

RAFI-UL-AKHBAR.
July 31st, 1893.

13. The *Rafi-ul-Akhbar* (Benares), of the 31st July, approves of the rules lately framed by the Local Government regarding the appointment of Deputy Collectors on the ground that the rules are calculated to encourage the spread of high education.

Rules regarding the appointment of Deputy Collectors.

ANIS-I-HIND.
August 5th, 1893.

14. The *Anis-i-Hind* (Meerut), of the 5th August, expresses approval of the recent orders of Government regarding the nomination of candidates for Deputy Collectorships, but observes that graduates fresh from college who may be appointed Deputy Collectors should not be invested with any powers until they have passed the prescribed examination or at least until they have learnt the work under the supervision of able Deputy Collectors for three months.

The same.

AZAD.
August 4th, 1893.

15. The *Azad* (Lucknow), of the 4th August, is glad to notice that Sir Charles Crosthwaite takes a keen interest in land revenue matters. There are few Collectors and Deputy Commissioners who take the trouble to inquire how far the heavy assessments have been injurious to the agricultural classes. Sir Auckland Colvin, when Settlement Officer, assessed a landowner's estate so severely that he transferred it to Sir Auckland free. If Sir Charles Crosthwaite has true sympathy with cultivators, His Honor should take timely steps to avoid heavy assessments in the districts in Oudh under settlement. The Survey officials are representing lands of inferior quality to be of higher quality, and thus revenue is sure to be over-assessed.

Revision of settlement in Oudh.

POLICE NEWS.
August 1st, 1893.

16. The *Police News* (Meerut), of the 1st August, urges some reforms in the management of jails. Convicts committed to jail for heinous offences should be kept separate from those guilty of ordinary offences, such as assault, &c. As it is, the two classes of offenders are allowed to mix freely with each other, and the result is that the latter are corrupted by coming in contact with the former and commit more serious offences on their release from prison. The kind and amount of labour should be fixed and clothing provided for convicts according to their state of health, their social position, and the nature of their offence. The present system of making no such distinctions is highly objectionable. A shoemaker finds the present jail dress much better than he is accustomed to use at home, but it is very uncomfortable to a Brahman. Again, steps should be taken to prevent convicts from receiving money, opium, tobacco, or other such things from their relations through corrupt jail officials.

Reforms recommended in the management of jails.

HALAT-I-HIND.
July 31st, 1893.

17. The *Halat-i-Hind* (Allahabad), of the 31st July, complains that young Magistrates, who have been invested with first class powers, are in the habit of sentencing offenders belonging to respectable classes of the community to whipping, and that the practice tends to create general dissatisfaction. The editor draws attention to letter No. 441¹/₅₂, dated 11th January 1882, of the Government of India, in the Home Department, and observes that only habitual criminals and low caste people should be whipped. With a view to check the vagaries of young Magistrates the sentences of whipping should be made appealable.

Sentences of whipping.

POLICE NEWS.
August 1st, 1893.

18. A correspondent of the *Police News* (Meerut), of the 1st August, urges that when a District Superintendent of Police has occasion to rebuke Inspectors and Sub-Inspectors he should do so in private and not in the presence of their subordinates and should never call them dogs and pigs, as some Superintendents are wont to do. When a Superintendent receives a complaint against a Sub-Inspector, he should not take any action against the latter until he has given him an opportunity for explanation or inquired into the

Treatment of Inspectors and Sub-Inspectors by the District Superintendents of Police.

complaint through the Inspector of the circle. When an officer in charge of a station reports a subordinate, the latter should not be let off with a mere warning, but some punishment should be inflicted on him. The Inspector-General should draw the attention of Superintendents to these matters.

19. The *Hindustán* (Kálakankar), of the 5th August, states that the old Hindu and Muhammadan kings did not evince the same

HINDUSTÁN.
August 5th, 1893.

Floods.

anxiety to promote the welfare of the people as does the British Government. They established no agricultural schools, constructed no irrigation works, granted no advances to cultivators for agricultural improvements, took no steps to protect the agricultural classes from the extortion of money lenders, and so forth. It appears from the Revenue Administration Report for 1891-92 that people suffered heavy losses from floods in Bareilly, Aligarh, and several other districts. Government has resolved to improve the drainage to prevent floods. This is as it should be, and landholders and agriculturists should co-operate with Government in the matter.

20. The *Hálat-i-Hind* (Allahabad), of the 31st July, complains that when Pandit Kedar Nath was a Deputy Collector in Allah-

HÁLAT-I-HIND.
July 31st, 1893.

Payment of salaries to patwáris in Allahabad.

abad he issued an order to the effect that if any patwáris do not present themselves at the tahsíl on the fixed day to receive their pay, they shall forfeit their pay for the period elapsing between that day and the day on which they attend the tahsíl for the purpose. Nothing could be more unjustifiable than such an order, which is sure to be cancelled as soon as it is brought to the notice of the Collector or the Director of Land Records and Agriculture. It is the business of the patwáris themselves to draw their salaries. Surely Government can suffer no loss from a patwári applying for his pay a few days after the fixed date.

21. The *Hálat-i-Hind* (Allahabad), of the 31st July, referring to the case of the Editor of the *Morning Post*, who was prosecuted

HÁLAT-I-HIND.
July 31st, 1893.

Morning Post fined Rs. 250 for libel.

by Babu Shama Charan Chatarji, Vakíl, for libel and fined Rs. 250 by the Cantonment Magistrate, Allahabad, observes that if leading English newspapers like the *Pioneer* and the *Morning Post* sometimes err, it is no wonder that native newspapers should do so. It would be well if no man were allowed to prosecute an editor without the permission of Government.

III.—EDUCATION.

22. The *Hindustán* (Kálakankar), of the 3rd August, expresses great satisfaction at the recent establishment of the Agricultural

HINDUSTÁN.
August 3rd, 1893.

Establishment of the Agricultural School, Cawnpore.

School at Cawnpore, referring to the subjects which will be taught. Four scholarships of Rs. 5 each have been sanctioned; but the number is rather too small; there should be more scholarships to attract students to the school. Again, one school cannot be sufficient for the requirements of these provinces, especially as landholders and cultivators living at long distances will be unwilling to send their sons to the school. Some small books on agriculture should be included in the course of studies taught in village schools.

IV.—RAILWAY.

23. The *Bhárat Jiwan* (Benares), of the 31st July, referring to the Railway Conference which will be held on 11th September,

BHÁRAT JIWAN.
July 31st, 1893.

Railway Conference.

observes that among other subjects the Conference will consider the advisability of making a reduction in the rates of third class fares. This is a move in the right direction and will lead to an increase in railway traffic. The editor recommends the provision of privies in female, intermediate, and third class carriages, and urges that some arrangement should be made with a view to enable those passengers

who travel long distances to have some sleep at night in third class carriages. Bath-rooms should be provided for native passengers at the larger stations. Steps should be taken to prevent over-crowding on occasions of fairs, and tickets should be also sold at some other places besides the railway stations.

V.—LOCAL AND MISCELLANEOUS.

PRAYAG SAMÁCHÁR.
August 3rd, 1893.

24. The *Prayág Samáchár* (Allahabad), of the 3rd August, finds fault with the members of the Allahabad Municipal Board for not taking a lively interest in municipal matters which so greatly affect the public convenience, and com-

Bad condition of roads at Allahabad.

plaints that roads, being largely metalled with pieces of stone which are not thoroughly pressed down by the engine, are generally to be found in a very bad condition. Carriages soon get spoilt, and horses weak and unserviceable, especially those used in hackney carriages. The municipal authorities, animated by mercy, have all weak and galled animals shot; but they would give better proof of their mercy if they improved the roads. If a complaint is made regarding any road, the Municipal Board orders the engineer to inspect it, and the contractor uses all sorts of means to induce him to make a favourable report. Even if an unfavourable report is made by the engineer, the contractor is fined and there the matter ends. Last year the *Prayág Samáchár* drew attention to the bad condition of the road between Kothaparcha and Dáraganj, and the engineer was ordered to inspect it, but it was never improved.

CAWNPORE GAZETTE.
August 1st, 1893.

25. The *Cawnpore Gazette*, of the 1st August, complains that the streets and lanes in Cawnpore city are not properly cleaned every day, and are in a most dirty state, accusing the conservancy officials of neglect of duty.

Dirty state of the streets at Cawnpore.

ALLAHABAD :
The 12th August 1893. }

PRIYA DAS, M.A.,
Govt. Reporter on the Vernacular Press of Upper India.